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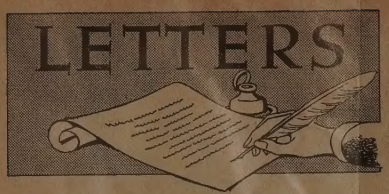
THE Lutheran WITNESS

February 6, 1951



This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

CHRISTIAN LOVE HURDLES BARRIERS

DEAR EDITORS:

. . . Although Mr. Sierp (December 26) is correct in that the Negro undoubtedly has a better religious, social, political, and economic life here than he would have if his ancestors had remained in Africa, is that a Christian viewpoint to take of the matter? Do we not all try to make the refugees that have been arriving since the last war feel at home, or do we (merely) keep reminding them that they are much better off than they were before? In our small community alone one refugee family was completely settled on a farm, education and clothes provided for the children, and the entire family accepted into our way of life.

Mr. Sierp's name does not suggest any particular nationality to me, but I wonder what manner of life he would be living now if his ancestors had remained where they originally were? Would he have religious freedom? If he would not, should we say that he should not feel bad if he were denied admittance to the church of his choice here in America?

My prayer for our own beloved Church here in America is that its members heed God's admonition in James 2:1-9.

Schulenburg, Tex. MRS. A. C. WIDIGER

WHERE CHRISTIAN DISCRETION RULES

DEAR EDITORS:

. . . I am a member of a Lutheran church . . . and trying to guide my children as they should go. . . . Here is my problem: I am and always have been very bitter about liquor and drinking. Like my dear old mother before me, I just would never tolerate it or have it in my house. I haven't changed a bit, no matter what the majority of people say. But my sons drink. . . . Last evening my young son, his father, and I somehow got around to the discussion of drink. The boy politely told me that I was wrong, that as long as one doesn't drink to excess, there wasn't anything wrong in it. When I questioned him as to who told him such things, he said the principal of his school (the Lutheran day school). . . .

What can I do to get such a notion out of his head? I think it's a terrible thing for a supposed Christian and a teacher to tell young boys such things. I fully intended to keep this boy in the Lutheran schools and try to have him work for the Church. But now I don't know. I tried to tell him how terribly wrong he and his teacher are, but he said unless I could prove it in the Bible, he simply wouldn't listen. I know the Lutheran Church . . . is on the whole very tolerant of drinking. I still say it is completely wrong, but how can I convince a boy who has it drilled into him by his teacher that there isn't anything wrong in it? . . . Maybe I should have been a Baptist, like my mother, because they never tolerate drink.

MRS. E. F.

EDITORS' NOTE. — *The Christian who submits to the will of God as it is revealed in the Scriptures will have to admit that nowhere is the drinking of wine (intoxicating liquor) forbidden in the Bible. To insist that drinking is a sin is to make of Jesus a sinner, since it is clear that He miraculously furnished drink for the wedding of Cana. It is as wrong for the Church to call things "sinful" which God has not expressly forbidden as it is wrong for the Church to allow what He has forbidden. On the other hand, the Bible in dozens of passages condemns drunkenness as sin and warns strenuously against the many evils that arise out of the "excessive" use of wine. It also names excesses of any kind — eating, sleeping, working, worrying — as contrary to the will of God. Emphatically the Church must support Mrs. E. F. in condemning drunkenness and loose living. But the position of Mrs. E. F.'s son and his teacher is Scripturally sound. The teacher does well at the same time constantly to warn his pupils that drinking beyond moderation is sinful; and the God-fearing young son will take these warnings deeply to heart. (He who does not take the "first" drink will never get drunk.) Out of respect to his mother's feelings he will also be willing to refrain from displaying his freedom even when he is old enough to do so. On the other hand, a mother is sinning against a child of God when she tries to make him admit that drinking is sin when God does not forbid it in Scripture. She might better lovingly bend her efforts to teaching him moderation in all things. She is also toying with danger when she considers joining another church which may be doctrinally unsound over a matter which is not an item of Christian doctrine. Let her pray earnestly for clear understanding and for God's gracious guidance to her son that he may lead a moderate and God-pleasing life.*

WITNESSING — WHERE AND HOW?

DEAR EDITORS:

The WITNESS of December 26, 1950, carries this statement about the constituting convention of the N. C. C. C., U. S. A.:

"According to a Missouri Synod observer, while 'unionism had its festival . . . the fact ought to be recognized that there were also any number of emphatic confessions of faith in the Word of God, in the power of the Holy Spirit, and in the atoning sacrifice of our Savior and Lord.' He reported that in no meetings that he attended were there liberal or radical tendencies apparent."

The Rt. Rev. Harwood Sturtevant, a bishop of the Episcopal Church, says about the National Council:

"This council is an agency to serve the membership and not to impose its will on members. It has nothing to do with the doctrine or policies of member churches. . . ." (*Los Angeles Times*, January 12, 1951.)

I would like to pose this problem for your readers: Is there no way in which we could take an honorable part in this movement in American Protestantism? Are we really being responsible members of the Church of Jesus Christ if we do not attempt to find a way to contribute our witness?

Wilmington, Calif. REV. A. P. KRISTO

DEAR EDITORS:

. . . Why is not the LUTHERAN WITNESS clearer in its testimony than it is? The report on the founding of the National Council of Churches of Christ in the U. S. A., December 26, p. 418, is too wea The closing thought in that report is almo a commendation. That report almo makes it appear that the Missouri Syn should have been in on that group t Why not clearly back up the fine sta that our Synod took at the convention Milwaukee? What our Church needs not merely a reporter but a witness.

May God richly bless the WITNESS a the LUTHERANER!

Alexandria, Minn. REV. A. C. SELTZ

EDITORS' NOTE. — *The WITNESS feels that readers may take for granted that as official organ of our Church, the WITNESS ma tains unswervingly an editorial function "backing up" the actions of Synod. This cludes support of Synod's resolution to en into interchurch co-operation only when do trinal unity is established. See Editors' No January 23, 1951, p. 18. The article in questi devotes most of its third column to weakness in the N. C. C. C. as detected by other church and our own. It should not be necessary, aft listing objections, to repeat: "All this is bad We believe our readers come to that conclusi without our repeating the obvious. On t other hand, the WITNESS believes in accura reporting of all sides of a story. Does it imp support of the movement for us to point o what is commendable in the N. C. C. C., esp cially when the commendable factors are on which we are hoping and praying for?*

✠

THE COVER

Lenten worshipers focus their attentio on the Savior in Gethsemane and on Ca vary. The painting on the beautifully pro portioned altar in one of St. Louis' olde churches, Holy Cross, gives impulse such meditation.

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Faithful unto Death

it nothing to you, all ye that pass
y? Behold, and see if there be any
ow like unto My sorrow." Lam.
. The Passion of Jesus is in a class
by itself. Others have suffered
e, still others have suffered very
h, but none like Jesus. Not only is
the Lamb of God which bore the
of the world, but in His suffering
became obedient unto death. We
vel at the greatness of Christ's
ering, but even more so at the
pleteness or finality of this suf-
ng.

esus told His disciples: "I must
the works of Him that sent Me,
e it is day." John 9:4.

forth, My Son," the Father saith,
l free men from the fear of death,
n guilt and condemnation.
wrath and stripes are hard to bear,
by Thy Passion men shall share
fruit of Thy salvation."

Lutheran Hymnal, 142:2

esus was sent not merely to do
ething toward our salvation, nor
to do much toward it, but to do
ything necessary in order to win
us complete salvation. From early
h He was about His Father's busi-
. In the Temple He taught the
d of His heavenly Father. "No
hath seen God at any time; the
-begotten Son, which is in the
m of the Father, He hath declared
." John 1:18. This message spoken
Jesus is so complete that for all
to come they that are saved are
d by this Word which Jesus gave
disciples. John 17:20-21. In the
-priestly prayer Jesus said to His
enly Father: "I have given them
Word," "Thy Word is truth." John
4, 17. There is no message to
rsede it. There can be none. The
d Jesus spoke and gave to the
d in the Holy Bible is altogether
plete. Jesus was obedient to His
enly Father in all that He spoke.

Complete Obedience

esus was obedient unto death also
e life He led. In the Letter to the
ews the holy Apostle writes con-
ing Christ's perfect obedience:
o in the days of His flesh, when
ad offered up prayers and suppli-
ns with strong crying and tears
Him that was able to save Him
from death, and was heard in that He
feared; though He were a Son, yet
learned He obedience by the things
which He suffered; and being made
perfect, He became the Author of eter-
nal salvation unto all them that obey
Him." Heb. 5:7-9. In the days of His
humiliation, especially in that terrible
night in Gethsemane, Jesus appealed
to His heavenly Father who had the
power to save Him from death. He
did this in the most fervent prayer
and with the agony of tears. His prayer
was: "Father, if Thou be willing, re-
move this cup from Me; nevertheless
not My will, but Thine, be done."
Luke 22:42. On the cross Jesus cried
with a loud voice, saying: "My God, My
God, why hast Thou forsaken Me?"
Mark 15:34. But He overcame His
shrinking from death in all that He did
and suffered. He proved His obedience;
He proved Himself to be the perfect
Savior who was obedient to His heav-
enly Father in all, even unto death.

Christ's life of utter obedience is
described in the Letter to the Philip-
pians: "Let this mind be in you, which

By the REV. VICTOR MENNICKE

St. Paul's Church, Sheboygan, Wis.

was also in Christ Jesus, who, being
in the form of God, thought it not rob-
bery to be equal with God, but made
Himself of no reputation and took upon
Him the form of a servant and was
made in the likeness of men; and being
found in fashion as a man, He humbled
Himself and became obedient unto
death, even the death of the Cross."
Phil. 2:5-8. He did not use His divine
power and majesty for selfish purposes,
His own benefit, and aggrandizement;
neither to show off before the world as
the ancient war lords showed off the
booty and plunder which they had
robbed from some conquered city, but
rather He made it His business per-
fectly to fulfill the Law of His heavenly
Father and to make good for the sins
of all people even to the extent of His
death on the cross, when He died for
all. 2 Cor. 5:15. No price was too great
for the Savior to pay, and He paid it
fully.

Final Payment

The payment which Christ made for
our sins, for the sin of all people, was
so complete that He could say to His
heavenly Father: "I have finished the
work which Thou gavest Me to do."
John 17:4. The "It is finished" is final.
No sinner can redeem himself. Not
only because the work of his redemp-
tion is far too great and exacting, but
also because Christ has already re-
deemed him. This work is finished.
When some great artist has completed
a beautiful painting, those of us who
are no artists had better not try to
improve it. We would not know how
to mix the paint, and every stroke we
would make with a brush would only
mar the work of the master. And yet
there still is the possibility that some
greater artist might come who would
paint a more beautiful picture. In the
work of our redemption there can be
no improvement. Christ took our place
completely. He met all the require-
ments God demanded of us. In our
stead, for our good, He became obe-
dient to all the demands of God even
to the death on the cross. Now the
work His heavenly Father gave Him to
do is finished. "The blood of Jesus
Christ, His Son, cleanseth us from all
sin." 1 John 1:7. Any attempt we
might make to redeem ourselves would
mean a rejection of the work He has
completed. It would be an insult to
Him. There is nothing we can add to
complete our redemption. Christ has
finished the work His heavenly Father
gave Him to do.

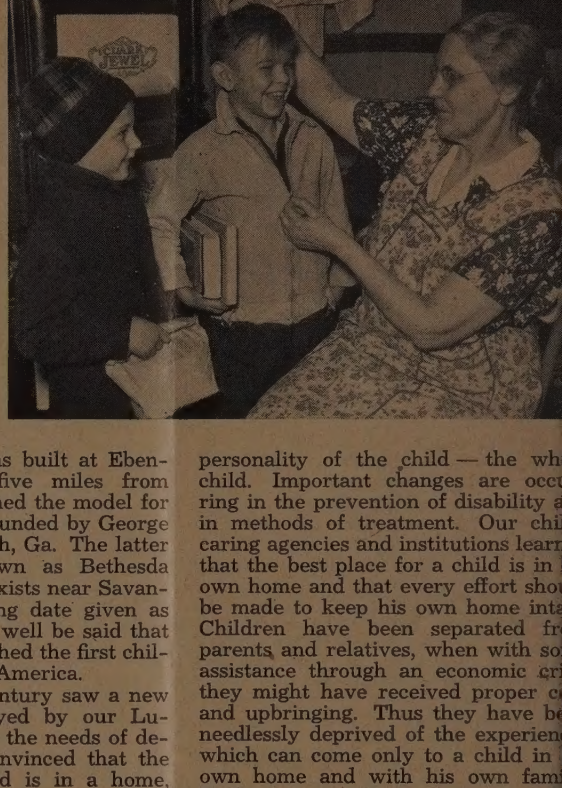
Grateful Devotion

The more we prayerfully ponder
the great work Christ has done for us
by being obedient unto death, the more
we will be built up in our most holy
faith and filled with thankfulness for
His great goodness. The complete re-
demption Christ won for us is a sure
foundation for our faith. It is even
more, it is the motive for a life of
intense Christian activity. With the
Law of God completely fulfilled, with
His wrath over us entirely removed
and His love freely offered, with all our
sins forgiven, the Holy Ghost given
unto us, and heaven opened, we have
so much to be thankful for that we
can never sufficiently express our ap-
preciation to the blessed Savior. We
know that even with our entire life
altogether devoted to Him we could
never repay Him for His gifts of grace.
Ashamed of our weakness, but grateful
for His obedience unto death for us,
and for the gift of salvation He has
earned for us, we pray:

Lord Jesus, we give thanks to Thee
That Thou hast died to set us free;
Made righteous through Thy precious
blood,
We now are reconciled to God.

Lutheran Hymnal, 173:1

Sympathy and skill help unsnarl many kinds of problems



Worlds Rebuilt for Children

By E. BUCKLEY GLABE

Minneapolis, Minn.

The Rev. E. Buckley Glabe is Executive Secretary of the Lutheran Children's Friend Society of Minnesota and a member of numerous juvenile and social work agencies in the State of Minnesota and in the Lutheran Church.

Child-care institutions and agencies are among the first social-service institutions established and operated by the members of our Missouri Synod and by Synodical Conference Lutherans. Since the early days of our history in America there was evidence of a deep concern for children, and our first organized efforts to practice Christian charity and love were through the medium of orphanages or children's institutions. Shortly after the Civil War the orphanage at Des Peres, Mo., was founded, in 1868. Our fellow Lutherans in other sections of the country followed this example, and similar institutions were established in Boston, Mass.; Addison, Ill.; New Orleans, La.; Cabot, Pa.; and College Point (later Staten Island), N. Y. These congregate institutions were organized to provide shelter, protection, and education for orphans or dependent and neglected children. This development took place between 1868 and 1886.

Fulfilling Love's Obligation

In establishing these orphanages our Lutherans were following a pattern which had been brought over from Europe and at the time was accepted as the best method of providing care for children who for one reason or another could not have a home of their own. The first record in America of group care being given destitute children is that of a few orphans "taken for charity" by the Ursuline Sisters into their convent in New Orleans in 1728. The very first institution for the care of orphans, however, was founded about 1737 by the Salzburgers, a colony of German Lutherans who had emigrated to Georgia to escape religious persecution in their homeland, Austria. This orphan home was built at Ebenezer, about twenty-five miles from Savannah, and furnished the model for the institution later founded by George Whitefield at Savannah, Ga. The latter institution, now known as Bethesda Home for Boys, still exists near Savannah, with the founding date given as 1740. Hence, it might well be said that the Lutherans established the first children's institution in America.

The turn of the century saw a new method being employed by our Lutheran people to meet the needs of dependent children. Convinced that the best place for a child is in a home, where he can enjoy the love and affection of parents and the blessings of family life, members of our Lutheran churches organized societies whose purpose it was to seek foster homes for dependent children. These were known as the "Kinderfreund" societies. The first child-placement agency of our Church was established in Milwaukee, Wis., in 1896. This new movement quickly caught on in the Church, and child-placement agencies under Lutheran auspices were established in Michigan, Minnesota, New York, Iowa, Illinois, Indiana, California, Nebraska, Kansas, and Ohio. All of these organizations still exist, and most of them are now known as Lutheran Children's Friend Societies. While among the pioneers in the child-placing field, the Lutherans were following a pattern developed by others in the East, particularly the Children's Aid Societies. Our movement was largely in the Midwestern States, where our Church was rapidly expanding, and all of these agencies were formed between 1896 and 1903.

Preserving Home Ties

We have learned a great deal since the beginning of our child-care program. We know that children need more than shelter, food, and schooling. We are now concerned about the total personality of the child — the wh child. Important changes are occ ring in the prevention of disability a in methods of treatment. Our chi caring agencies and institutions learn that the best place for a child is in own home and that every effort sho be made to keep his own home int Children have been separated fr parents and relatives, when with so assistance through an economic cri they might have received proper c and upbringing. Thus they have b needlessly deprived of the experien which can come only to a child in own home and with his own fam Nothing can really compensate a ch for the loss of his birthright — his o family.

At first, foster care, whether congregate institutions or in fam homes, appeared to be a cure-all all the ills afflicting children. We the Church, too, spent time argu whether institutions or family care v the better method, until we reali that *all* foster care is abnormal that the important question is whet the child really needs to be remo from his own home. Today we are fu aware of the dangers involved breaking up a family home. When becomes necessary to transplant child, we know that it is a delic operation requiring the finest of ski

Transplanting Requires Case Wo

As our knowledge increased, it recognized that haphazard placemen children in institutions and fos homes according to the means t happened to be available rather th on the basis of the real needs of child was a definite wrong done to child. The same was true with unw adoptions and uninformed arran ments for foster-family care which sulted in maladjustments. If the ho and the child were not suited to e other, a lasting injury could be inflic upon the child.

This knowledge resulted in a change ne programs of our agencies. Some ur institutions, such as the Kinder- n at Addison, Ill., and the orphan- at Des Peres, Mo., and at Staten nd, N. Y., added some type of social work service to their programs. areful study is now made whether child needs the service offered by institution and whether it will ben- by group care. There is an aware- that the people employed in the tution must be individuals who only have a deep love for children, also a sympathetic understanding hild behavior and a knowledge of tment procedures. The child- ing agencies have learned that it uires skilled and trained people to e foster-home studies, and that akes in this area are costly in ns of children's lives and their res.

n general the children's agencies er Lutheran auspices are trying to w the philosophy enunciated at te House Conference in 1940: "Too n people have failed to recognize simple truth that the child cannot roken up into parts — one for the nt, another for the teacher, one the public official, another for the ground, and still another for the rch. The child is an indivisible le as he grows from infancy to hood and must be planned for and ed as such." This does not mean our church agencies give all these ous forms of services, but it does n that in all of their work with children under their care they en- vor to utilize all these resources n needed for the full development he child. While we have not at- ed this goal in all areas of our k, the awareness is there on the of some, and in the instance of r agencies considerable progress been made.

The child-care agencies of our Lu- an Church are not sponsored by od as such, but, in accordance with pattern established by our fathers, work of charity and mercy is ied on by organizations of indi- ual Lutherans, and in some instances organizations of individual congre- ons. Our Church from the very inning encouraged the formation of societies as avenues through ch our people could give expression heir faith. "Let us not be weary in doing." — "Let us do good unto all , especially unto them who are of household of faith." — "Inasmuch e have done it unto one of the least hese My brethren, ye have done it o Me." — "And whoso shall receive such little child in My name re- eth Me." These words of Holy t burn in the hearts of our Chris- s and motivate and inspire them in r efforts in this ministry of love.

Orphans from Europe

Rev. S. G. Widiger, Lutheran Children's Friend Society, Winfield, Kans., with Robert Nikitenko, Ukranian, and Ewald Mueller, German. Our Church has child welfare agencies in 18 States from coast to coast and in Brazil

Utilizing Resources

In order to fulfill their responsibility as Church-related agencies offering service in Jesus' name, our agencies today realize that this can only be accomplished by people who are equipped by training and experience to perform these functions. The practice of social work has gained the status of a recognized profession for which technical training is as essential as it is in the medical and teaching professions. All of our child-placing agencies have trained workers on their staffs, and some of the institutions have added specialists in their fields. For the purposes of saving children, some of the societies maintain Receiving Homes or Study Homes, where children are given temporary care and which serve as havens of shelter and steppingstones from their wrecked homes to the well-chosen homes of their foster parents. These agencies search for people who are willing to open up their hearts and homes to the small victims of forces over which they had no control. The agencies provide medical attention, dental care, surgical repair, psychiatric and psychometric examinations. They give counsel, guidance, advice, and direction to boys and girls growing into young manhood and womanhood, where so very often a wrong start can lead to destruction. They help men and women in trouble and when they believe the whole world has turned against them. They counsel families having marital difficulties, and some give premarital counseling. In order to

Boys of Good Samaritan Ranch Mapleton, N. Dak.

The ranch plan is a relatively new method of providing Christian "family" surroundings for growing boys

accomplish this, they must maintain staffs of workers who are not only trained in the necessary skills and techniques, but who are also Lutheran Christians and who are truly concerned about the whole individual. We hope that many of our Lutheran young men and women will enter the profession of Christian social work. The agencies of the Church are greatly in need of them.

All of our church agencies are dependent for support upon the love, sympathy, and faith in the hearts of our Christians. None of them are in the synodical budget. The love of Christ is the force which motivates people to send financial aid to our welfare agencies. And we believe that there is no more powerful force, nor a loftier and more compelling motive. "And this commandment have we from Him, that he who loveth God love his brother also." 1 John 4:21.

Christ Forecast His Passion

Before Jesus went to Jerusalem for the last time, He knew what awaited Him — arrest, flogging, death. In spite of this He went forth gladly and willingly to suffer and die for our sins that He might save us from sin's guilt and punishment. Had He failed to do this, there would be no redemption.

However, He did not shrink. Rather He permitted all things foretold by the Prophets concerning His sufferings to be fulfilled in Him. He permitted Himself to be arrested, despised, and rejected of men. "He gave His back to the smiters." "He was brought as a Lamb to the slaughter."

Let us, therefore, in all seriousness inquire as to the why and wherefore of all this. Why was it necessary for the Son of God thus to humble Himself? God's Word is clear and explicit in answering this question, because it says: This is written for *you;* this happened on account of *your* sins; I did this to save *you* from eternal perdition and ruin. These words "for you" are the key to all of Christ's sufferings.

My burden in Thy passion,
Lord, Thou hast borne for me,
For it was my transgression
Which brought this woe on Thee.

H. K. DIETRICH

Appreciation and Recognition of Sunday School Teachers

By DR. ERDMANN FRENK

Pastor, St. Peter's, Joliet, Ill.

When C—— Church of C—— recently celebrated the fortieth anniversary of Mrs. Jennie Walker as a Sunday school teacher, it did more than pay grateful tribute to a consecrated teacher. It used the occasion to open the eyes of the congregation to the character and scope of the work which its Sunday school teachers were doing and to awaken a sense of indebtedness and gratitude to the teachers for their patient work with the children of the congregation. "Mrs. Walker has been with us for forty long years," boomed the toastmaster, "and this is the first time in forty years," he added apologetically, "that we as a congregation have taken time to thank Mrs. Walker or, for that matter, any other Sunday school teacher. They are our forgotten heroes and heroines. We just take them for granted, I guess."

As a matter of fact, Mrs. Walker had rendered exceptional service to her congregation. She was the lone teacher in the mission Sunday school, even before the congregation was organized. Then for ten years she served as superintendent. As the church grew and the enrollment in the Sunday school increased, she became a departmental head. Even after forty years of teaching she was the efficient and respected head of the thriving primary department. For her age she was remarkably young. She had grown in stature with the years. In 40 years she had missed less than 40 teacher meetings, and her babies and occasional vacations justified these absences. Down through the years, at no cost to the congregation, she had enrolled in dozens of Sunday school teachers' institutes, read dozens of teacher-training books, and had taken advantage of every opportunity to perfect herself in the art of efficient Sunday school teaching. In her spare time she had directed many Christmas and Easter pageants, worked out dozens of children's programs, taken class after class on vacation hikes, made hundreds of home calls, purchased innumerable gifts of appreciation and encouragement for her children, and done those many other odd jobs which are incidental to the work of a Sunday school teacher. And because she felt that children would learn as much from her life as from her lips, she always tried to offer her children the inspiration of an exemplary personality. She never missed church, always urging the children to attend with her. From her and with her they had learned to worship. This had been Mrs. Walker's consistent record for forty years. No wonder that enthusiasm ran high when the announcement of her anniversary was made. Yet, strangely, it took this congregation forty years to recognize this saint in its midst. And it recognized it almost too late.

Saints Under Handicaps

Mrs. Walker's record, while not exactly typical, is neither exceptional nor unusual. We have dozens of Sunday school teachers, both male and female, who year after year quietly give themselves to the guidance and training of the children of our congregations without ever receiving a single word of recognition or appreciation for it. Not that they want it or even seek it. As a group, our Sunday school teachers, on the whole, are quiet, humble, unassuming. Man for man they render more hours of service per year to the church than any other volunteer group within the church. And it is never done with the thought of reimbursement on part of the congregation. Yet, while Sunday school teachers do not seek special recognition or acclaim, congregations are doubly wise in giving it. The teachers merit it.

Teaching in Sunday schools in our day and age is no simple matter. Not when children come from homes that are definitely undisciplined, from schools that are secularistic, and from a social life that has neither time nor room for religion. For lay teachers under these conditions to take the children and to endeavor to lead them into the fear and love of God is a tremendous task. Sunday school teachers soon realize this. Yet they volunteer for this work and then do it remarkably well.

In view of the importance of Sunday school teaching to the child, the home, and the church at large, congregations do well to aspire for the very best in Sunday school teaching. Nothing less will do. Sunday schools are what the teachers are. The level of ability and efficiency determines the level of operation of the Sunday school. Fully eighty per cent of the childhood of our Church come under the influence of the Sunday school, while for approximately fifty per cent of the children this is the only formal gui
ance in religion they receive, exce
for the later confirmation instructio
In the light of this how anxiously co
cerned our congregations should
about the curriculum of their Sund
school, its level of operation, and, mo
important of all, about the charact
and caliber of the teacher in the Su
day school. And if a little bit of reco
nition will make Sunday school teac
ers more ready and willing to gi
their best in the training of our ch
dren, congregations should not be slo
in giving such recognition.

Investing in Teachers

More than one congregation h
learned in recent years that rich div
dends accrue from wise investmen
in Sunday school teachers. The pay
is very definitely in the life of the ch
and the ultimate character of the co
gregation. When we speak of appr
ciation of the work of the Sund
school teacher, we mean somethi
more than a gratuitous box of choc
lates at Christmas, an occasional tribu
in a sermon, or a perfunctory resol
tion of appreciation on the part of t
Board of Christian Education. Congr
gations must be led to realize the i
portance of the work of the Sund
school teacher and must not hesita
to make the necessary budgetary a
lowances properly to support th
work. There is questionable virtue
the boast of some congregations th
their Sunday schools are self-su
porting. The only self-supporti
group in most Sunday schools are t
teachers. They present no bills a
receive no awards or rewards. Here
what one of our congregations does f
all of its Sunday school teachers.

A Program of Proper Recognitio

It officially appoints them throu
the pastor and superintendent a
makes public announcement of su
appointments in the services. It offe
every teacher, at congregational e
pense, training in our synodical Su
day school teachers' training progra
or in any Lutheran Bible institute
teachers' training institute of t
teacher's choice. It has developed
fine Sunday school library, with boo
designed to help the teachers in th
specialized service. Annually it sur
mons all of its teachers before the alt
and in the presence of the congreg
tion, having heard their individu
pledge and promise to feed Chris
lambs, reconsecrates them to th
service. It arranges an annual Paren
Evening, thus giving the parents
opportunity to meet the teachers
their children. It very definitely su
ports and publicizes the annual ho
visitation week of the Sunday sch
teachers. It includes them in t
Christmas gifts and remembers the

2,600 Sundays

Probably Mr. Dan Reeb himself (left), honored last fall by Saint Peter's, Humberstone, Ontario, for 50 consecutive years of Sunday school teaching, had not counted the number of Sundays he had been responsible for lessons, let alone the hours of preparation and the home visits he made. A gift was presented on behalf of grateful St. Peter's by (r. to l.): Mr. Leonard Kramer, the Rev. J. F. Schutt, and Mr. Dan Pakrul, Sunday school superintendent

h a book at Easter. It finances the chers' summer outing arranged for children. It takes note of the anni- sary of any teacher having taught e, ten, twenty, or any other cycle years. It defrays the expenses in- red by any teacher or group of chers in traveling near or far to see at other Sunday schools are accom- shing. It pays all expenses incurred the superintendent or any depart- ntal head in studies taken in resi- nce or by correspondence in the erest of his respective position or partment. It consistently encour- es the teacher to make the most of missionary possibilities of the ool. Needless to add, this is a con- gregation wide awake to the needs and possibilities of its Sunday school and to the value of encouraging Sunday school teachers in the work they are endeavoring to do. As a result, this church and this Sunday school have enjoyed a remarkable growth and have developed a compactness of character which is evident in every operation of the congregation.

C—— Church of C—— did profit by giving due recognition to the consecrated labors of its first and foremost Sunday school teacher, Mrs. Jennie Walker. It will do well to remember its other Sunday school teachers. And wise congregations everywhere will want to follow suit.

Supplying the World with Bibles

By FRANCIS C. STIFLER, D. D.

Secretary, American Bible Society

id you ever see a Bible?" "Bible? What are you talking about?" Such a conversation between two ople here in America is quite in- nceivable. Almost every American s seen a Bible. For Bibles are every- here, even for people who never enter church. They are in homes and hools, in courts of law, in lodge halls, bookstores, hotel rooms, even on the unters of the five- and ten-cent shop. But this is not the case in most of e world. Outside our country and the itish dominions, Germany, Holland, e Scandinavian nations, and a few eat cosmopolitan cities — in all of ia, all of Latin America, all of Africa, e Islands of the Sea, much of Europe d the Middle East, the Bible is a tually unknown book. If we figure a population basis, it appears that out two thirds of the people of the rld are completely out of reach of e Bible.

One of the dynamic convictions that oduced Martin Luther and the Prot- estant Reformation, that later produced the Puritan Movement and still later the Wesleyan Revival, the Sunday school, and the modern missionary movement was the conviction that every man in the world ought to have a Bible of his own.

This conviction crystallized in the opening years of the 19th century in the establishment of national Bible Societies, of which the American Bible Society, instituted in 1816, was one of the first, and is today in some respects the largest in the world.

A Bible Society is interdenominational, for all churches use the same Bible and may be served more economically by a single agency. A Bible Society has but a single concern — that of making God's Word available, without notes or comment, to every man on earth in whatever language he reads, at whatever price he can pay, and in whatever form he requires. The American Bible Society, like most of the other national groups, is a non-profit missionary organization, not a commercial publishing house. It must be such, for most of the people of the world are not able to pay even the cost of producing a Bible.

To accomplish its high end, the American Bible Society operates in four principal departments.

Translation and Publication

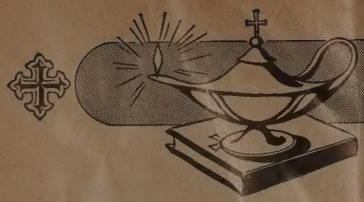
In the first place, the Society aids translators of the Bible. Hundreds of unsung heroes among the missionaries of our generation are devoting every spare moment they can to the grueling task of either translating the Bible or revising a translation already made so that God's Word may speak with the utmost clarity to their people. Most mission boards do not provide money for this specific task beyond that involved in the salary of the missionary. When it comes to examining and editing the manuscript, setting the type, making the plates, printing and binding and shipping the books, that is the gladly accepted responsibility of the Bible Society.

Of the 1,118 languages into which some part of the Scriptures has been translated and published, only 192 have the whole Bible and only 245 more the New Testament only, while 681 have possibly only a Gospel or two or even only a group of selections. Many missionaries are struggling to master the as yet unwritten language of their tribe so as to give them the first book of Scripture or, for that matter, of any literature whatsoever in their tongue. Last year the Scriptures entered 10 new languages hitherto without them, and this was below the average of the past half century, which reveals that eleven new languages have been added every year for fifty years.

According to Dr. Eugene Nida, Secretary for translations, there are yet 1,000 languages spoken by a total of 150,000,000 people in the world that have nothing whatsoever of God's Word.

The second department of the Bible Society's work is publication. Bible publishing is the greatest publishing business in the world. The Bible is constantly on the presses of every continent and has been so for a century. The American Bible Society alone published Scriptures last year not only in a dozen places in this country, but in Mexico, Brazil, Argentina, England, Germany, Tokyo; Seoul, Korea; Bangkok, Thailand; Shanghai; and Istanbul, Turkey. The problems of publication since the beginning of World War II are getting more difficult all the time. Paper supply, adequate printing facilities, stringencies in money markets, and many other matters make it difficult to keep the supply of books adequate at the places where they are most needed.

(Please turn to page 46)



Editorials

The WITNESS Watchword: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9

Ritual or Refreshment?

As Lententide returns, Christians prepare themselves for a suitable observance of it. What will yours be?

For many church members, Lent retains some of the medieval heritage of penance. For over six weeks they have the opportunity to perform slightly irksome activities in order to gain recognition from God. About the last of these observances in which they still engage is an additional service of worship each week. It is hard to shake up the household routine and get to church on Wednesday or Thursday evenings, but it does give one a sense of special recognition from God. That smacks of self-righteousness. The Lord wants righteousness and not ritual. Righteousness means being in relation to Him. If ritual means merely making God kindly disposed, then it is sheer unrighteousness indeed.

Lent should mean *Lenz* — springtime, springtime for the soul. For it brings us, in the most concentrated and abundant form of the year of worship, the story of our Savior's suffering and death. What has death to do with springtime? Why this, that the death of Jesus Christ brought life to the world, and pondering the death of Jesus Christ brings life to him who ponders. Herein is righteousness, righteousness from God, that we view Jesus Christ as God's gift, God's tool for the forgiveness of our sins. And where there is forgiveness of sin, there is new life, life for the soul, new life right now.

So let our Christian readers up and down the land trudge forth to their churches and their devotions. Let them confront our Lord as He suffered and died, and let them say in their heart, "He died for *me*." And when they do that, they will find that God is favorable indeed, their Father and Friend — not for the sake of their trudging, but for the sake of Jesus who died for them.

The Church as Witness in America

Who is the Church? We mean the Church on earth. The answer is simple: the total number of all believers in Christ Jesus as the Savior of sinners. It includes the man in the pulpit and the hearers in the pews. We want to emphasize the latter. As witnesses the people in the pews far outnumber the men in the pulpit. This fact is important; it shows how necessary it is that the people in the pews bear witness if all America is to know the glorious Gospel message of salvation through Christ Jesus. All the men in all the Christian pulpits would not be numerous enough to speak to all the people who should be spoken to. They would neither find the time nor have the strength to do so. Besides, that is not the way the Lord of the Church would have it. To all believers, God's own people, Peter says: "Show forth the praises of Him who hath called you out of darkness into His marvelous light" (1 Peter 2:9).

The season of Lent seems to be a peculiarly propitious time for witnessing. During that time the spirit of the believers is deeply stirred by the history of the Savior's Passion. Moved by the manifestation of His redeeming love how can they help speaking of it? Again, as at Christma there are many things which remind men of the Savior' birth, so that it is easy to find occasion to talk about it, s during Lent the Lenten services in the churches, article and pictures appearing in the papers and magazines, radi programs, and the like, make it easy to speak about th Savior's Passion and its purpose. But a well-planned pro gram on the part of the congregation should help the mem bers bear witness to His holy Passion.

Parish Activities has many helpful suggestions for th month of February. As aim for the month it suggests: T conduct a pre-Easter evangelism visitation for the post Easter adult class and to train more members of the congre gation (individuals and groups) in the techniques of sou winning for this community visitation. Among a number o activities appropriate for the season, it suggests placin advertisements that witness to Christ in newspapers, street cars, busses, billboards, store windows, and distributin tracts. "Go, stand and speak in the Temple to the peopl all the words of this life," said the angel of the Lord t the men who had been imprisoned for witnessing to Jesu This they did. "Go, stand and speak" — these words are als addressed to us. Let us heed them.

"Whether Soldiers, Too, Can Be Saved"

The misgivings of conscientious objectors to serving i the Armed Forces of their country may be as old as wa itself. We hear about them every time our country face war; but Luther already had occasion to discuss them mor than four hundred years ago. Shortly after the Peasant War in 1525, he published a tract with the above titl "Whether Soldiers, Too, Can Be Saved," and dedicated i to Assa von Kram, Knight, with whom he had talked o the conditions of the soldiers and discussed many point touching matters of conscience. Luther states that ther are many who are offended by the occupation of a soldie As a result, he points out, some of them have doubts, other give themselves up so completely for lost that they inquir no longer about God and cast soul and conscience to th winds.

Luther regards war as a necessary evil. A governmen may resort to war, but only in order to repress evil. Whe war serves that purpose, it is justified. He says: "For th very fact that the sword has been instituted of God t punish the evil and protect the good and preserve peace (Romans 13, 1 Peter 2) is proof, powerful and sufficient, tha fighting and slaying and the other things that war times an martial law bring with them have been instituted by Goo What else is war than the punishment of wrong and evil Why does anyone go to war, except because he desires peac and obedience?" Luther, however, makes a distinction be tween an occupation and the man who is in it, betwee a work and the doer of it. "An occupation or work," h says, "can be good and right in itself and yet be bad an wrong if the man in the occupation, or the doer of th

ork, is not good and right or does not do his duty rightly." uther does not want a man to be a soldier with a bad an erring conscience. He is particularly concerned about e question "Whether the Christian faith, by which we are counted righteous before God can tolerate, alongside it, at I be a soldier, go to war and slay and stab, rob and rn, as one does to enemies, by military law, in times war." Luther's answer is yes, and he proves it on the sis of Scripture.

Luther also points out the practical importance for the vernment of the correct answer to this question. He says: or if a man goes into battle with a good and well-structed conscience, he fights well, since a good conscience ver fails to make great courage and a bold heart; but nen the heart is bold and the spirit confident, the fist is the stronger, horse and man are brisker, everything turns t better, and all the chances better favor victory which d then gives." Luther here says that a Christian soldier a good soldier, one on whom his country can depend.

o Good Unless Used

Dr. Francis C. Stifler's article in the current issue of e WITNESS gives an insight into the vast scope of the nerican Bible Society's endeavor to make the Holy Scrip-es available to every nation and kindred and tongue. doubt all of us are pleased and agree that the society's rk is indeed of supreme importance and merits our urch's liberal support. We are happy to see the heathen ve the Word of God. Stories about their eagerness to ve and read the Scriptures move us deeply.

However, another objective of the society, as the article efly points out, is to encourage the use of the Bible, rticularly right here in the United States. There is no gic power in a Bible that is not used. The uneaten loaf bread in the pantry gives no nourishment to the body. erely dusting it off occasionally benefits nobody. The ead of Life, too, in order to serve as food for the soul, ust be broken.

This raises a very personal question. Are we ourselves ly using the Scriptures as a light on our way and as source of strength? While accurate statistics are not ailable, it seems clear that devotional reading of the Bible individuals and in the family circle is no longer the mmon practice it was in the earlier years of our Synod's stence. Reasons for explaining this situation may be nd, but there is no purpose in dwelling on them now. r present problem is how to recapture a hunger for the rd of God. To stimulate this, much has been done by Church in late years through the publication of devo-nal booklets and helps for making daily and systematic of the Scriptures. All this is to the good, but, after all, emains for the individual to act on the suggestions. It is this point that we need to encourage ourselves.

Triple Threat to Protestantism

In an article bearing the title "Our Future as Protes-ts" (*Presbyterian Life*, January 6, 1951), Dr. John A. ckay examines the fundamentals of Protestant strategy the turn of the half-century and offers some sound vice to the Protestant churches. Dr. Mackay speaks with thority and deserves a hearing. He is president of Prince-. Theological Seminary, president of the Board of Foreign ssions, head of the International Missionary Council, d a member of the World Council of Churches' central mmittee. So he knows the status of religion in America and elsewhere. He received part of his education at the University of Madrid, Spain. He had years of experience in Catholic countries. He was educational missionary for the Presbyterian Church in Lima, Peru, for nine years; for a year he taught philosophy at the National University of Peru; he was a lecturer and writer for the South American Federation of Y. M. C. A.'s for six years, living in Montevideo, Uruguay, and Mexico City. And this is what he says: "Protestant Christianity in our time faces three major challenges. The first is the challenge of religious syncretism. Syncretism denies that Jesus Christ is the truth. It makes Him one single aspect of a larger truth to which all religious faiths will make their contribution. The second challenge is Marxist Communism. Communism rejects Jesus Christ as the God-Man and substitutes for Him a man-god, the proletariat, as the savior of mankind. The third challenge is political Catholicism. Romanism patronizes Jesus Christ. In Christ's name it has created an institution which holds Jesus Christ under severe control." Considering the challenge of political Catholicism to be the most subtle challenge of these three, he submits four requisites of a Protestant strategy to meet it.

The first is an intelligent understanding of the Christian faith. He says: "We must understand what the Bible is, what salvation is, what the Christian Church is." The second is evangelical maturity. "It is necessary that Protestant Christians live their faith as well as understand it," he says. The third is Evangelical Catholicity. He explains: "Evangelical Catholicity puts the emphasis upon the living, world-wide, ecumenical fellowship of all those churches which give their allegiance to Jesus Christ as Savior, Lord, and God." The fourth and final requisite is appropriate action in the social and political realm. "Protestant Christians, as responsible citizens," he believes, "must do everything in their power to counteract those activities of the Roman Catholic Church in the secular order which threaten religious freedom and seek to control the institutions of society."

Dr. Mackay's four requisites of a Protestant strategy deserve thoughtful consideration by all, including Roman Catholic Christians. History should teach the latter to avoid the perils of political Catholicism. A glance at France, for instance, should act as a deterrent. In that country where the Roman Church and the State co-operated for centuries to suppress Protestantism, only about a million Protestants remain, but, on the other hand, only about a fifth of the total population are now members of the Roman Church. Political devices do not guarantee a firm hold on the affections of a people.

Location of the Senior College

The Board for Higher Education is again reminding members of Synod in this issue of the LUTHERAN WITNESS that it has been directed and authorized "to receive and examine all data and suggestions which individuals or groups may wish to bring to Synod's attention" in connection with the choice of a location for the new senior college. (For previous announcements and editorial comments see the LUTHERAN WITNESS of October 31 and December 12, 1950.) The repeated announcements and comments are to emphasize the great importance of this matter and the Board's eagerness to solicit the advice of Synod's members for the committee which has to make the final choice. The deadline for receiving suggestions and proposals together with relevant supporting data from all interested parties and groups is May 1.

News

WORLD

A call for 3,000 volunteer nurses and 250 volunteer women medical specialists was issued by the Department of the Army to meet probable military expansion needs until June, 1951. The volunteers will supplement the recall, late last year, of 650 Reserve nurses and 145 Women's Medical Specialist Corps Reserves.

The new Canadian government aid plan for immigrants from Western Europe and Great Britain is closely patterned after that developed and followed for the past year by the Canadian Lutheran World Relief and Lutheran World Federation. 1,000 immigrants have already been transplanted to Canada under the CLWR plan, which lends travel costs to the immigrant, with the understanding that the loan will be repaid in monthly installments after arrival.

Family life recommendations were at the top of the list of proposals made by Governor Luther Youngdahl in an address to the Minnesota Legislature at the beginning of his third term of office. He called for judicial procedures to strengthen family ties before homes are broken by divorce. — Other recommendations on his list included a fair employment-practices law, improvement in mental health programs, and elimination of the slot machine racket.

CHURCH

110 Bible distributors (colporteurs) are selling Japanese Bibles and Testaments under supervision of the Japan Bible Society, through which the American Bible Society is carrying on its work in Japan. There is need for 200 colporteurs in 1951. Each costs $25 a month to support as he travels about selling Scriptures at a price the people can pay. Since this price is never above the cost price of the books, contributions of American Christians make up the difference and also provide the salaries for the colporteurs.

Though Protestant missions have been active for 75 years in Siam, there are only 12,000 Christians among the 18,000,000 people. The State religion, Buddhism, is almost as hard an obstacle to missionaries as Mohammedanism. Mission staffs are small, and only 28 of the 71 provinces of Siam have resident missionaries.

Appeals for the Scriptures in Chinese and Japanese have been coming from the island of Formosa. This strategic island, 90 miles off the coast of China, is about the size of the States of Maryland and Delaware combined, supporting a population of 6,000,000 normally and now probably 10,000,000. About fifty churches have been founded in the mountain provinces in the past four years, and the Presbyterian missionaries in charge report that 20,000 Japanese New Testaments and 6,000 Japanese Bibles are needed by them. Among the increasing Chinese population an undenominational, Bible-centered evangelistic movement is reported by the *Bible Society Record* to be in full swing. Workers are students of a mainland Christian college which has been a center of evangelism since 1924. Every convert on Formosa is expected to become a worker, and many are witnessing among the soldiers of the Nationalist Army. The American Bible Society estimates a need of 100,000 Chinese New Testaments here — about $25,000 worth.

Dr. Frank C. Laubach, pioneer missionary educator, was honored in New York early this year for twenty years of achievement toward world literacy. With special methods developed by himself for use in any language or dialect, he has taught an estimated sixty million people to read. The 66-year-old missionary received tributes from U. N., U. S., and foreign leaders on the eve of his departure for a seven-month trip to start reading campaigns in North Africa, Afghanistan, Burma, Sumatra, the Celibes, and Indonesia. Dr. Laubach commented, according to *Religious News Service,* that an all-out "war of amazing kindness" is necessary to win Asia and Africa; that mission work is in danger of deteriorating now that there are 1,000 fewer missionaries in the foreign fields than in 1910; that while Communism is a "fraud," the "white race, too, has a terrible history (of exploitation) to live down in Asia and Africa." (NOTE. — The work of Missouri Synod Missionary O. C. Hintze in New Guinea with Dr. Laubach's reading method is described in the *Lutheran Woman's Quarterly,* January, 1951.)

LUTHERANS

The roster of Lutherans engaged i relief and reconstruction work through out the world includes the followin of the Missouri Synod: Miss Louis Guenthner, Cheyenne, Wyo., area di rector for Lutheran World Federatio Service to Refugees, stationed a Naples, Italy; Mrs. Olga E. Jaros Cleveland, Ohio, deputy director fo LWF-SR, stationed at Frankfur American Zone, Germany; Mr. Theo dore J. Kleinhans, South Bend, Ind volunteer worker and assistant t Dr. Stewart Herman at Geneva Mr. Theodore Masters, New York City area representative of LWF-SR a Ludwigsburg, American Zone, Ger many.

158 missionaries were sent by Lu theran bodies into 15 countries durin 1950, according to a statistical surve by Dr. Andrew S. Burgess, professo of missions, Luther Theological Semi nary, Minneapolis. The total wa 6 more than in 1949, but only slightl over half the 1946 total. Japan re ceived the largest number of new per sonnel, 43, plus 4 returning from fur lough. Africa was second, with 23 ne and 21 returning. Of the 969 mission aries of all synods in all fields, 262 a in Africa, 252 in India, 106 in Ne Guinea, 88 in Japan, and 69 in Mada gascar. The Missouri Synod suppor 209 of the 969; the U. L. C. 191; E. L. C 143; A. L. C. 133; and Augustana 12

The Lutheran Book Depositor which distributed 1,200,000 books sinc organization in 1943, has now been dis continued. Director throughout i existence was the Rev. Louis Sanje The depository was originated unde N. L. C. and Missouri Synod auspice to provide German reading materia for prisoners of war, then in 400 camp in the U. S. Books were also supplie for a theological seminary organized Egypt and attended by Germans, mar of whom are now pastors in German Since 1945, books have been distribute among displaced persons and refuge by Lutheran chaplains. Nearly all th books were donated.

The Chicago Lutheran Society fo Better Race Relations called upon th Illinois State Legislature to pass th Illinois Fair Employment Practice Act, under consideration by the State House of Representatives. The societ also called upon church members a citizens to support the bill, to sprea enlightenment in human relations att tudes, and to use every just means a their disposal to eliminate unfair em ployment practices in their commu nities.

A Navy Chaplain Speaks

By RAYMOND C. HOHENSTEIN

Staff Chaplain, ComCruDesPac

Chaplain Hohenstein Doubles as His Own Organist for Divine Services (Official Photo U. S. Navy)

Chaplain Hohenstein Conducts a Meeting of Chaplains to Arrange a Schedule of Sunday Services in All Ships Present San Diego Area (Official Photo U. S. Navy)

ince 6 September 1950 I have been attached to the Staff of the Commander, Cruisers-Destroyers, Pacific eet, as Force Chaplain, and since December 1950 the additional duty Representative of the Senior Officer esent Afloat in chaplains' matters has en added to the above. Between ese two duties I have the administrative responsibility for arranging, coordinating, and disseminating information concerning all divine services nducted afloat in the San Diego area, well as the administrative responsibility for all chaplains serving in the arious ships of this command.

Something New in the Navy

In connection with the latter, it is so a part of my assignment to indoctinate and assign chaplains for duty destroyers. Whether you realize it not, this is something brand new the Navy. Heretofore destroyers iled without chaplains, and their men no wanted to attend divine service or no had some problem to discuss with chaplain had to wait until such times their ships came into port or were ored alongside a tender (repair up). This arrangement was far from tisfactory, but the answer always me up that a destroyer had too few en to "rate" a chaplain. This difficulty s now been solved by ordering the aplain to the staff of the squadron mmander, who assigns his chaplain each of the ships in the squadron, turn, for a period of approximately o months.

The destroyer, as combat ships go, quite small. Space is at a premium ways. Destroyer men are a particular nd of people. They have a rough job do, but in the over-all picture an creasingly important one. The chapins serving with these men are having e time of their lives and are finding response to their ministry that is thing short of thrilling. I know what ey say is true since I conduct two rvices each Sunday for destroyer people. A month ago I spent a week at sea in a destroyer myself and was delighted to make the acquaintance of two Lutheran officers aboard. This is truly a ministry for men of God who are strong in body as well as courageous in spirit. This is a ministry for men young enough to be adventuresome and mature enough not to shrink from self-sacrifice.

Ocean-Going Chaplains in Demand

As our Navy expands to meet the demands of our time, more chaplains also will be and are needed. Our clergy, particularly the younger men, should be personally interested in seeing that our Church does not fall short of doing its full share in providing chaplains for the Armed Services of our nation.

Our own Church has over five thousand in the Armed Services now, and that number is bound to increase. Wherever we go, it is our privilege to minister to some of these fellow Lutherans. Each Sunday a chief petty officer from my home town and congregation attends my service in the flagship. Last week a young Lutheran lad from North Dakota came to me to discuss the matter of further religious instruction and to make arrangements to be married. A month ago a Lutheran mother from Wichita, Kans., wrote asking that I look up her son, which resulted in a very pleasant visit with the young man. The other evening my wife and I called on a Lutheran officer and his wife who hail from St. Louis. We live but a few doors apart. Everywhere, always, fellow Lutherans are present and are glad to meet a chaplain of their own Church.

Many other Christian men are also in the Navy. They, too, want and need the ministry of the chaplain. They have their problems to discuss and also look forward to the divine service on Sunday, where they can come to pray and hear the Word of God.

A Rewarding Ministry

Still others are here who have no church affiliation. They come from homes where Christ was not the Head or the Honored Guest. They did not grow up in the atmosphere of a Christian home, Sunday school, or church. Yet they, too, have immortal souls, for which the Savior suffered and died. They also need our ministry and the Gospel message which we have to offer. Better than that, they will and do respond to a friendly interest in their welfare and often will be among the Sunday congregation.

What an opportunity to preach the Gospel, to live the Gospel, yes, to be the Gospel of Christ to men of your own Church or of no Church at all. The days are dark, the future uncertain. The need is now, and the need is great!

Leaving the Flagship for the Sunday Circuit of Divine Services (Official Photo U. S. Navy)

"We Dare Not Fail Them NOW!"

L. E. A.: Voice for Christian Education

By GERTRUDE DOEDERLEIN
School of St. Luke, Chicago, Ill.

A gaunt young man sat on the stone step of a large metropolitan school. It was to be his first day as teacher, and, characteristically, his zeal brought him to his post even before the doors were unlocked. With the same zeal he undertook a plan which should extend beyond his own classroom to include all who might be as concerned as he with Christ and His place in the lives of people. At a time much like today — 1941 — his plan gained supporters and became reality in the Lutheran Education Association.

For several years the L. E. A. was plagued by indifference. The little group hovered on the doorstep trying to prove their worth with much faith and little material resources. But their following grew, and in June, 1944, official synodical approval was granted at the Saginaw Convention.

July 7 to 9, 1942, marked the first annual convention at River Forest, Ill. Here the great need for united action in behalf of Christian education was underscored. Plans were laid that he L. E. A. work together with the agencies of Synod, develop its own program, and provide channels for the dissemination of materials.

Research projects resulted in a succession of seven yearbooks, a number of monographs and bulletins. Areas such as family, pre-school, elementary and high school, church history, and public relations were surveyed and recorded. Most of the publications are available from Concordia Publishing House.

People asked then — and now — "Another organization?" However, in a democratic church, Christian education needed a voice of the people — by which research findings could be made available to larger numbers, local and national problems discussed, opinions expressed without involving the official position of the Church, trends observed for appropriate action, our education publicized locally and nationally, everyone knit together in faith and knowledge of their oneness in Christ as witnesses to Him through education.

Today the L. E. A. faces its original challenge, but with a new and more desperate urgency. Growing up in Christ holds the only possible answer to the maze of questions confronting the world. The L. E. A. therefore urges all to work with serious determination in plans of action for tomorrow.

Since it is the privilege of the Church's educators to bring others to Christ as the source and purpose of being, the L. E. A. consecrates every effort to aid in three specific areas:

LEA Executive Board
L. to r.: O. Graebner, G. Doederlein, A. Meyermann, Treasurer, V. Krause, E. Ruprecht. President, L. Kolander, Secretary, Dr. W. Link

1. Guidance for parents of children in our schools.

2. Understanding of exceptional children, from the retarded to the gifted.

3. Study of the Junior High School Movement.

Soon to appear is a research project, *A Bibliography of Research Studies in Religious Education,* by Louis Rush. The manuscript is being edited by Dr. Herbert Gross, one of the founders of the L. E. A. Releases on the 1951 annual convention at Fort Wayne, Ind., July 1 to 3, will appear in Synod's educational journal *Lutheran Education.*

Korean Christians North of 38°

A member of our Synod with the Armed Forces in Korea writes:

"At the present time (21 Nov. 1950) I am in Korea, in the northern part, in Kapsan, north of the 41° parallel and about 20 miles from Manchuria. I have noticed evidences of Christianity here in Korea. Other denominations, particularly the Catholics and Presbyterians, have made the beginning. What Korea needs more than anything else is Christianity! The Christians that are here seem to be solid. When the Communists threatened to kill them if they remained Christians, any number chose to remain Christians. Over in Iwon, halfway between the 40° and 41° parallel, on the northeastern coast of Korea, over 200 Christians were murdered by the Communists. Many of the ministers, priests, and nuns were taken away captive by the Communists. It takes real courage to be and remain a Christian in Korea!

I am not aware that there are any Lutherans here. I talked with some Presbyterians. I noticed several large city churches and some in smaller places.

Korea is a poor country spiritually as well as economically. It is way behind our type of civilization. When I walk around in the towns and villages, I feel as if I'm back in the medieval ages.

Among THE DISTRICTS

Sunday School Pupil Writes Prize-Winning Letter

Eight-year-old Charles Goll, whose limbs twice have been crippled by polio, rated both first page and first prize in the *Omaha World-Herald's* 1950 Thanksgiving letter-writing contest on the topic "What Thanksgiving Means to Me." Charles regularly attends the Sunday school of First Lutheran Church in Omaha.

His letter, judged the best of 947 entries, was printed along with his picture on the front page of the newspaper's Thanksgiving Day issue. It read:

> I have more to be thankful for than other boys and girls. I am 8 years old. I have had polio two times, and I prayed to Jesus to get me well, and I am getting well. I can not go to school, but a home teacher comes to my house and teaches me my work. I am glad that they have teachers to come to boys and girls houses. I thank Jesus for being so good to me.

"Chizzy," as he is known to his parents, first had polio when he was four. Last summer he had a rare second attack. The left side of his body was paralyzed, but daily exercises are gradually getting rid of his limp.

"I'm going to buy some Christmas presents for my wonderful Mommy and Daddy with the money," he said after winning the first prize of $15.

✠

In a unique contract arrangement Zion Congregation, Oklahoma City, traded lots it had acquired for a new church, plus $100,000, for the former church, educational building, and par-

nage of St. Luke's Methodist Church. n November 12 Zion dedicated the acious structure, which seats 1,000 the church auditorium, is provided ith public-address and air-condition- g systems, contains a $25,000 Kilgen ree-manual organ, space for forty dividual Sunday school classrooms, s two auditoriums seating about 0 each, besides many other fine ac- mmodations. Pastors J. F. Schulz d E. W. Schmiesing now serve the ngregation. The congregation was ivileged recently to hear its founding stor, the late Dr. Martin Graebner, liver the sermon on its golden an- versary.

A six weeks' experiment in week- y Christian education by Bethlehem, altimore (the Rev. Wm. H. Kohn), oved so successful that plans are ing made for continuation on an ght weeks' basis after Easter. One- ur sessions per week were held in e afternoon or Saturday morning for ch of three age groups, the Cherubs —6 years), the Gospel Lights (7—9 ars), and the Morning Stars (10—12 ars). Religious art pictures, film- ips and slides, and recordings were ed by the pastor in conducting the asses. Members volunteered to pro- le transportation.

Two more successful Bible Insti- tes have been completed in Southern lifornia, where 111 were enrolled at rbank and 150 at Baldwin Park. structors at Burbank were Pastors arence Bopp and Victor Neemeyer; Baldwin Park, Pastors L. E. Faasch d G. C. Schramm. The Rev. Erwin rden, dean, announces the next stitutes this spring at St. John's, ange; Trinity, Los Angeles; and st, Long Beach.

"I gained food for many a sermon" the way Rev. Victor Herrmann mmed up his fishing experience last l off the coast of California. As the ace, San Diego, pastor and a Sun- y school teacher, David H. Burns, re struggling to land a large albacore a, their boat's motor was dislodged d the boat disabled. A gasoline- aked rag served as a flare to bring nes and lifeguards to their aid that ght.

Mr. Alvin Wessler, one of the nding members of Faith Church, cson, Ariz. (the Rev. Raymond ck), has just taken office in the izona State Legislature as represen- ive from the State District 10. He n on a Republican ticket in a district th a majority of Democratic voters, is reported. Before moving to Ari- a five years ago, Mr. Wessler held rious church offices in Jackson- le, Ill., and served for a number of ms on the Mission Board and with Lutheran Laymen's League of the ntral Illinois District.

The first Sunday morning service ever telecast from a Milwaukee church originated December 31 from Trinity Lutheran Church. After the sermon on "The Time Is Short," by the Rev. E. G. Tieman, members were received by Baptism and confirmation. Dr. Henry Grueber, pastor emeritus, assisted. The ninety minutes, or about $750 in broadcast time, were contributed as a public service by Station WTMJ-TV.

Student members of the University Lutheran Chapel, Ann Arbor, Mich., the Rev. A. T. Scheips, pastor, have adopted a constitution and congregational organization, thereby accepting full congregational responsibilities.

In an electrically operated wheel chair Milburn McDonald recently moved to the altar of St. John's, Sparta, Ill., to be confirmed by the Rev. Arlin A. Holtz. The 25-year-old confirmand, paralyzed since early youth, has educated himself by correspondence courses and is an expert radio and television repair man. He asked for instruction preparatory to membership in the Lutheran Church after listening to the Lutheran Hour and Station KFUO for a number of years.

Milburn McDonald and Pastor

E. Power Biggs, the internationally famous organist, on Sunday, January 14, played the chorale preludes "Let Us All with Gladsome Voice," "Song 13," and "Praise We the Lord" from the collection *Six Chorale Preludes* by Healey Willan over the CBS network. *Six Chorale Preludes* was published by Concordia Publishing House last fall and is already being used in all sections of the country by organists of all denominations. The six preludes are based on Hymns 90, 97, 208, 220, 234, and 589 in *The Lutheran Hymnal.* Mr. Biggs has been playing the organ music of Bach and other Lutheran masters for years; however, this is the first time that a new Concordia publication has ever been played on a coast-to-coast network.

They Were of Good Courage

Ordeal by Fire for Immanuel, Frankentrost

Immanuel Church of Frankentrost, Mich., was completely destroyed by fire on the morning of January 7, 1951. Smoke was seen issuing from the steeple at about 7:45 in the morning, and by 8:30 the building had been reduced to smoldering ruins. The fire began at the rear of the building, the steeple acting as a flue which drew out the smoke and fire. Two youthful members of the congregation, Walter and William Hetzner, saved the Communion ware and several Bibles; practically everything else was lost. The congregation is grateful to God that no one was hurt in the blaze. The 82-year-old building (erected 1869) was the third church edifice of the congregation and was therefore one of the oldest church buildings in the Saginaw Valley. Frankentrost is the second of four Franconian colonies founded by Pastor Wilhelm Loehe of Neuendettelsau, Immanuel Congregation having been organized in 1847. Volunteers immediately removed all ruins, and the congregation is formulating plans for a new church home. "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord, thy God, is with thee" (Joshua 1:9).

HENRY C. MILLER, *Pastor*

✠

Concordia Seminary, Springfield, Ill., arranged special services in November to commemorate the fiftieth anniversary of Prof. Frederick S. Wenger in the ministry and his 27th at Springfield. A native of Switzerland, he graduated from Concordia, St. Louis, in 1900. Before joining the Springfield faculty, he was missionary at large in Minnesota, the Dakotas, and Canada, professor at Luther College, New Orleans, and pastor of Concordia Church, Frohna, Mo. Dr. H. H. Harms, Synod's First Vice-President, preached the anniversary sermon.

SUPPLYING THE WORLD WITH BIBLES

(Continued from page 39)

At this point it should be said that the American Bible Society has for 115 years been publishing and distributing the Scriptures for the Blind, not only in English in the Braille and various other systems of embossed writing, but in the Braille of other languages, including the Spanish, the Portuguese, the Korean, the Japanese, and the Finnish. Because embossed volumes are expensive, and it requires many to make up an entire Bible, the Society has for years sold them to the blind for 25 cents a volume, which is a mere fraction of their cost. Of course, as the Society does with all its books, it furnishes its volumes for the blind free of all charge in cases of extreme need.

For the blind who cannot read with their fingers the Society also supplies the whole Bible on 169 double-faced talking-book records.

Distribution

The third function of the Society is the distribution of the Scriptures. It distributes them by every means and through every channel at its disposal. Always, however, it is seeking out those people who otherwise might never have a Bible. It should be emphasized that the Society is a missionary organization and not a commercial bookstore.

In the United States the Society works through a dozen district offices, and has a special agency for work among Negroes. Home mission boards of the denominations form a chief outlet, also institutional chaplains. Especially in rural areas there are many consecrated pastors and others who serve as distributors. Every year there are whole counties that are thoroughly canvassed to discover Bibleless homes and to see that such are supplied.

Since 1821 the Bible Society has been the official agency of the churches of our country in furnishing Scriptures to our servicemen. During World War II it supplied over 8,000,000 copies, mostly pocket Testaments. In the present expanding mobilization program it has already published 1,500,000 of these Testaments and is filling orders daily from the chaplains.

Overseas the Society has two main channels for distribution, namely, through the missionaries of various Churches and through its own distributors, who are known as colporteurs. In 1951 it is expected that there will be 200 of these colporteurs at work in Japan alone, endeavoring to cover every city and hamlet in the nation.

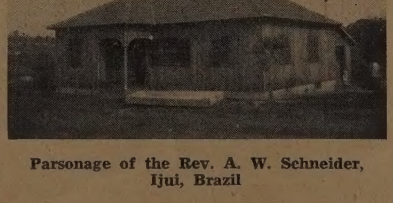
The Bible colporteur can go farther afield among the unevangelized than can any other missionary. Because of this the Bible Society has been called "The Long Arm of the Church." Around the world are found hundreds of Christian communities whose roots were nourished in a single Gospel portion, Testament, or Bible left there by a colporteur as he trudged along some byway never before exposed to the Gospel.

Bibles Must be Used

The Society's fourth function is to encourage the use of the Bible. This department functions more vigorously in the United States than elsewhere, for in other lands the Bible is so rare a book that, for the most part, not only its owner, but his family and his friends are constantly sharing its use. Here in the United States it has been facetiously said that if the dust on all the unused Bibles should be blown off at one time, the sun would be darkened for a day.

In its program of encouraging the use of the Bible the Society's principal activity is the promotion of world-wide Bible reading from Thanksgiving to Christmas each year. For this program it prepares a list of daily readings, which is distributed principally through the churches, but which is copied and published in tens of millions of newspapers and other publications throughout the land. This program is seven years old and is growing with great promise.

The Society operates on a budget of about $2,000,000 a year, most of which comes from churches, either through their missionary budgets or from individuals and local congregations. It is the basic missionary obligation of every church and every Christian, for no expansion of the mission of the Church is possible apart from an adequate Scripture supply.



Parsonage of the Rev. A. W. Schneider, Ijui, Brazil

Brazilians Present New Home as "Welcome Back" Gift

The high spirits of the Rev. and Mrs. Arnold W. Schneider fairly bubble through the lines of their letter to Dr. F. C. Streufert, Synod's Secretary of Missions, as they describe the welcome their congregation at Ijui, Rio Grande do Sul, Brazil, prepared for them upon their return from furlough in the United States. The entire trip back to South America was pleasant with anticipation. Then Rev. Schneider continues:

"We were met by some members i their autos on the outskirts of Iju Was there ever such a greeting on th middle of the road! Such rejoicing an tears of gladness! Such back slappin and hand shaking as only Brazilian can do! The members had prepared little banquet for us at one of th hotels. They had made reservation for us to stay there as long as neces sary. Today I went to pay the bil and the hotelkeeper would not accep a penny for the room.

"The next morning we went up t see the new home which had bee erected for us. It is a beauty. It ha eight rooms and — wonder of wonder — a cellar, running water, electri lights, a spacious study, and bedroom It is, in fact, a little palace. The mem bers here can truly be proud of thei work. There are no debts on th house. . . . It is not for us that the did this, but an expression of thei appreciation for the Gospel of th blessed Savior. We are happy here!

But How Can I Know? By H. W. Gocke Concordia Publishing House, Sai Louis, Mo., 1950. 40 pages, 5×7½ 25 cents.

In a most readable fashion this paper bound pamphlet answers the perenni question "How can I be sure of the fa that the Christian religion is true — ar true for me?" It reviews the standar arguments of reason for and against th question, and duly emphasizes the centr fact of the death and resurrection Jesus. Our readers will find it wise have a number of copies on hand to gi to friends with whom they have been di cussing the central facts of the faith.

Handbook for Ministers' Wives. Welthy Honsinger Fisher. The Wom ans Press, New York, 1950. 136 page 5½×7½. $2.00.

Both sound philosophy and concre practical helps are skillfully presented guide the pastor's wife in her dual ro of Martha and Mary. The chapters ran from a warmly penetrating descripti of what manner of man she has marri to suggestions for coping with the speci problems of managing the parsona household, budget, time, and childre Noteworthy is the discussion of the spi itual resources needed for her part faithful crew to the congregation's captai The list of references — from communi agencies to devotional handbooks, educa tional films and household manuals — valuable. Mrs. Fisher writes from h experiences as wife of a former Methodi bishop of Calcutta, India, who was lat minister of a large church in an America university community and industrial cit The book can make interesting readi as well as a handy manual for the ladi of Lutheran parsonages. L. S.

MUSIC

Reviewed by Walter Wismar

Again we limit our reviews to new in music, with the exception of a solo tata which heads the list. All are lications of the H. W. Gray Co.

d, in Thee Do I Trust. By D. Buxte- hude. A solo cantata for high voice with organ accompaniment and two violins *ad lib.* $1.25.

The words are Psalm phrases or similar 'salm phrases. A novel and interesting ber, especially if the two violins sup- nent the organ. The highest note for solo voice is A, occurring only once on the conjunction "and," for which ' or "oh" might be a more singable stitute. High G occurs frequently.

ude and Fugue in G Major. By J. S. Bach. 60 cents.

The Prelude is a brilliant concert num- in ¾ time. Repeated chords, in the ner of the old northern masters, ap- frequently, e. g., in measures 12, 8, and others. The theme of the Fugue inues the festive mood of the Prelude. measure 59 the theme appears in the est position. The close is exceedingly utiful.

een Chorales (Le Tombeau de Tite- louze). By Marcel Dupre. $2.00.

The title of this volume of 29 pages has n chosen in homage to Titelouze 3—1633), among whose important positions were two sets of Versets on ymns in rich polyphony. The sixteen ales, based on Gregorian melodies, e been carefully fingered and pedal s added for the pedals.

ell to Handel. Ten Compositions for Organ Arranged and Compiled by Willard Irving Nevins. $2.50.

Two numbers may be given special tion: the beautiful Toccata and Pas- le by Joh. Pachelbel, which would e any Christmas program, and the rale with Variations on the hymn inen Jesus lass' ich nicht" by Joh. G. ther, who excelled in this form. The dy is not the one found in *The Lu- an Hymnal.*

e on Sixteenth Century Hymn Tunes. By George Frederick McKay. $1.50.

The five numbers of this opus cover ages and were composed as a tribute he spirit of Louis Bourgeois, the com- r of the *Genevan Psalter.* They were ten with evident creative joy and en- iasm and may be used in service and concert. Score and parts for string estra may be rented from the pub- rs. This full arrangement would be ellar attraction on a concert program.

Choral Paraphrases, Set 2. By Homer Whitford. $1.25.

modern presentation on hymn udes. Coronation, Dundee, and Saint e are the tunes found in *The Lutheran nal.* Each three to four pages in th. Not difficult.

Announcements

Ordinations and Installations

CANDIDATE

Ordained and Installed:

Appel, Vernon M., Hope, Dallas, Tex., by C. J. Appel, Dec. 17.

PASTORS

Installed:

Brauer, Norman, Zion, Bismarck, N. Dak., by Vernon H. Harley, Jan. 7.

Droegemueller, F. W., St. Peter near Decatur, Ind., by W. T. Vogel, Jan. 7.

Hagemann, Harold D., assistant pastor, St. John, Denver, Colo., by Paul G. Hansen, Jan. 7.

Johnson, J., St. John, East St. Louis, Ill., by H. Sylvester, Dec. 3.

Messerschmidt, Emil F., Zion near Dale, Wis., by L. C. Bernthal, Dec. 26.

Poellot, Luther, Immanuel, Mercedes, Tex., by Frederick H. Pralle, Dec. 17.

Wolkenhauer, Alfred E., St. Paul, Amherst, Wis., by Alvin T. Klug, Jan. 7.

TEACHERS

Going, Cand. Norbert A., Redeemer, De Soto, Mo., by W. Dierking, Jan. 7.

Muehl, Walter, St. John, Indianapolis, Ind., by L. Wambsganss, Jan. 7.

Renken, Martin, Christ, Norfolk, Nebr., by Albert T. Bostelmann, Dec. 31.

Schleifer, Cand. Merlin, St. Peter, Gibbon, Minn., by O. W. Rohde, Jan. 14.

Cornerstone Layings

Fairmont, Minn. St. Paul, church, Sept. 17.

Seymour, Ind., R. 3. St. John, school, Sept. 17.

Election Results

Prof. Albert G. Huegli, Ph. D., was elected as president of California Concordia College, Oakland, Calif., at a meeting of the Board of Electors held Jan. 10. — Edwin Meese, Jr., *Secretary*, Board of Control.

Prof. Wm. H. Kampschmidt of Immanuel Lutheran College, Greensboro, N. C., was elected to the presidency of I. L. C.

Pastor Walter H. Ellwanger, superintendent of the Alabama Field, was elected to the presidency of Alabama Lutheran Academy, Selma, Ala.

The Missionary Board of the Lutheran Synodical Conference
Edwin L. Wilson, *Secretary*

Field Work

The Field Work Department, Concordia Seminary, St. Louis, Mo., announces that an unusually large number of summer field workers will be available this summer, to congregations, missions, and summer camps. Experience in the field is essential for the development of the student. In the past, many congregations have co-operated very effectively in this training program. The Seminary is grateful for their support. All congregations are urged to give this important work their earnest consideration and to join the ranks of those who use the services of students in their parishes.

All requests for workers should be sent direct to the Dean's Office, Field Work Department, Concordia Seminary, St. Louis 5, Mo., by May 1. — L. C. Wuerffel, *Dean, Concordia Seminary.*

Senior College Location

The attention of every member of Synod is directed to the following section of a resolution of the Twenty-Sixth Delegate Synod (Milwaukee — 1950):

Resolved, that we proceed to carry out our resolution of 1947 to establish a Senior College in accordance with the proposals submitted to us at this time by our Board for Higher Education; and be it further

Resolved, that the final decision on the location of the Senior College be made by the Praesidium of Synod; the Board of Directors; the Board for Higher Education; the District Presidents; and lay delegates — one from each District, to be appointed by the respective District President. The individuals comprising the membership of each of the above groups shall each be entitled to a vote and the decision shall be based upon a majority vote;

that the Advisory Committee of the Board for Higher Education, consisting of the presidents of Synod's educational institutions, shall serve in an advisory capacity without vote;

that announcement of the final decision on location shall be made at some time prior to the general solicitation of funds for the establishment of the college.

That the Board for Higher Education be directed and authorized:

a. To receive and examine all data and suggestions which individuals or groups may wish to bring to Synod's attention in this connection.

b. To prepare recommendations and relevant data for the consideration of the group named in Paragraph 1 of these recommendations.

In accordance with the provisions of the synodical resolution, the Board for Higher Education is prepared at this time, and up to May 1, 1951, to receive suggestions and proposals together with relevant supporting data from all interested parties or groups.

The Board is prepared, in addition, to arrange for an open hearing of presentations in this important matter, if requests for such a procedure are received. Parties requesting oral presentations are held to file a written statement of their proposal, together with such request, prior to May 1, 1951.

Please address all communications to The Board for Higher Education; The Rev. Martin J. Neeb, *Executive Secretary*, Room 719, 77 West Washington St., Chicago 2, Ill.

Membership Application

Carl F. Broecker of Chicago, a pastor of the Wartburg Synod (U. L. C. A.), has made application for membership in our Synod. — A. H. Werfelmann, *President, Northern Illinois District.*

Changes of Address

Pastors

Amt, Paul G., 2831 Otis St., N. E., Washington 18, D. C.
Behrhorst, Wallace, 210 E. Blount St., Kinston, N. C.
Berning, Chaplain N. F., 6th Armored Division, Fort Leonard Wood, Mo.
Brueggemann, George, 9210 W. North Ave., Milwaukee 13, Wis.
Dundek, Albert, 4604 Church St., Winston Park, Covington, Ky. Office: 2205 Madison Ave., Covington, Ky.
Eggers, Carl R., 865 N. W. Fifth St., Grants Pass, Oreg.
Fiess, J. H., Westfield, Wis.
Frerking, Leslie, 2523 Selwyn, Charlotte, N. C.
Graalmann, T. H., 3220 Antelope St., Corpus Christi, Tex.
Hoemann, Otto H. A., Ruskin, Nebr.
Kluge, Chaplain Arnold F., 504th A. A. A. Gun. Bn., Fort Custer, Mich.
Maier, Simon, Leduc, Alta., Can.
Mehlberg, Carl E., 4447 28th, Detroit 10, Mich.
Merce, W. H., Box 433, White Cloud, Mich.
Mueller, C. W., 1937 E. Washington Blvd., Fort Wayne 4, Ind.
Schariemann, Chaplain (Lt. Col.) Martin H., Office of the Chaplain, Vance Air Force Base, Enid, Okla.
Schnedler, W. J., 4627 S. Calhoun, Fort Wayne 6, Ind.
Siebert, A. W., 401 Durland Ave., Laurel, Mont.
Urban, Thomas, Baden Station, R. 3, Box 374, St. Louis 15, Mo.
Vaudt, Erwin, Aitkin, Minn.
Vincent, Chaplain (1st Lt.) Arthur M., O. M. S., c/o Base Chaplain, 3750 Tech. Tng. Wg., Sheppard A. F. B., Wichita Falls, Tex.
Walter, G. E., Appleton, Minn.
Wieneke, P. F., 2140 Oak St., Wyandotte, Mich.
Zuberbier, A. A., R. 1, Eleva, Wis.

Teachers

Bartels, F. H., 1502 Lyndale Ave., N., Minneapolis, Minn.
Marty, Edward H., 4034 Palm St., St. Louis 7, Mo.
Muehl, Walter E., R. 9, Box 196, Indianapolis 44, Ind.
Wolter, Arthur L., 924 N. Chestnut, Lansing 6, Mich.
Zielske, Edwin E. (I), 114 Second Ave., N. W., Rochester, Minn.
Zielske, Edwin E. (II), 1374 Manor Park, Lakewood, Ohio.

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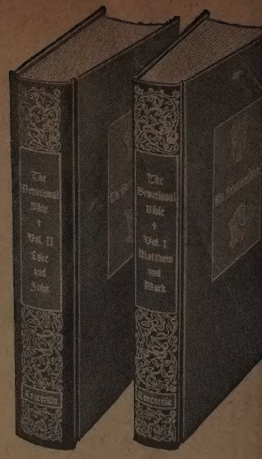

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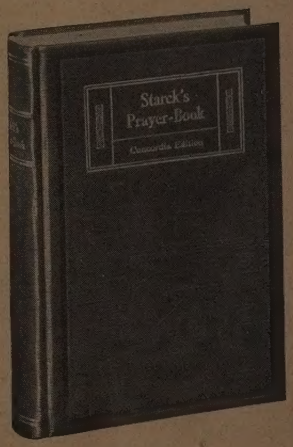

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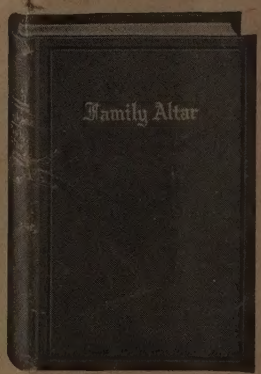

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